



Physical Life--The Primary Department in the School of Human Progress.

VOL. 1.

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NO. 40

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.
[CONTINUED.]

When I last closed, I was describing some of the more significant events that transpired at the trial of Mr. and Mrs. James A. Bliss. Frequently during the trial any close observer would have seen the varying psychological influences that were at work in the minds of the minds of the judges, the counsel on both sides, the witnesses and jurors. Sometimes these influences were manifestly exerted in behalf of the prosecutors, and sometimes in behalf of the defense as one or the other of the opposite spirit forces gained the ascendancy for the time.

When the testimony was closed on both sides, Mr. Bowman for the defense proposed that the case should be given to the jury, without any summing up of the evidence and simply upon the Judge's charge. This was not only a bold and impudent proceeding, but it also astounded the counsel for the State. It being near the time for adjournment, the latter proposed to adjourn until the next day, in order to find some means of avoiding the damning effects of Mr. Bowman's declared confidence in his case. To the proposal the Court assented and adjourned over.

The result of the deliberation of the counsel for the State, District Attorney Ker, and private counsel of *The Times*, lawyer Heverin, was that they did not dare to refuse Mr. Bowman's offer to allow the case to go to the jury, as the evidence was not clear. Captain Briggs, their reason to believe that no sensible and unprejudiced jury would ever consent to convict on such manifestly perjured testimony as that on which their case was based, they sought to escape their dilemma by endeavoring to persuade the medium to withdraw from the platform and to lead the jury to the charge in the indictment. As the inducement for this iniquitous proposition Mr. Heverin, for the District Attorney and himself, promised Mr. and Mrs. Bliss that if they would consent to take that untrustful course, then the State's legal representatives would call all the evidence before the Court to make their sentence as light as possible, and they would withdraw the false charge that had been made against them and for which they had been held during the trial in fifteen hundred dollars each. Had this proposal been accepted, Mr. and Mrs. Bliss would not only have pleaded guilty to an offence of which they were innocent, but would have made themselves amenable to a charge for perjury, for both of them had been examined and cross-examined as witnesses and had been found guilty of the offence with which they were charged. To my surprise, Mr. Bowman, their counsel, consented to submit the state's proposition to the jury, and the trial was adjourned.

This position showed as plainly as facts could show that the whole proceeding against the mediums was had in bad faith, and intended more to discredit Spiritualism than to maintain justice. The opportunity was seized with some impatience by the mediums, as they had succeeded in getting made to crush the truth shall fall back upon the heads of the enemy to their own destruction.

The truth, though unpopular now, shall become the head of the corner. I have now finished my work--act well your part--be vigilant and you will succeed.

May God prosper the labors of your little band is the prayer of JOHN BROWN.

hour of the night without fear; and then to think that these two visitors were from the other life. Well, I sat down, and Mr. Brown began as you will see in the message I enclose. He, with difficulty, articulated the words, but I got them down, and he continued. He then got through, he vanished, and left me alone in the dark. Then I was again afraid, and, as quickly as possible, jumped into my bed and went to sleep, and did not again awake until this morning.

Now, Mr. Roberts, this is a true and correct account of what he would do without coloring, and whether it was John Brown or not, or what it was, I cannot say. All I know is this: no one could enter my cell, or go out of it, unless it was a spirit, and I know that I was not dreaming, for I distinctly heard the rain outside, and, while this was going on, I heard the voices of the judges, and the jury, and the court, and the people, and Judge Briggs was laboring at that time from that fact alone. He was about sending the jury out again when the foreman rose and said it was useless to send them out as an agreement was impossible, and if the judge would permit him he would stand by the side of his fellow-jurors, in view of the additional charge which he had just given them. Foreman Clark went to a Mr. James Dundas who was one of the jury, who decisively shook his head. The foreman again assured the Court that an agreement was impossible.

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Light We Need on This Side of the Ocean.

The *Medium and Daybreak*, London, Eng., of August 1st, has in its leading editorial an article entitled, "The Causes and Uses of Conflict in Our Cause." It says:

"Correspondents are continually reporting to us the opposition, entirely without reason, which is manifested by certain Spiritualists against the Spiritual Movement. . . . In this kind of thing we have no answer to make; we rebut no charges of the kind. At present there is conflict everywhere, and in all departments; and is it to be expected that Spiritualism can escape from the general bickering? But more seriously is the truth that it is manifested, for instance, by Mr. James Nolan, in the direct spirit voice said at one of Mrs. Billing's seances: 'We Spiritualists are now moving forward into the more perfect day, and the shadows of the night express their indignation at parting with our company. Those in the front catch it the best.'"

"No living man is responsible for the existence of the Spiritual Institution, or what it may be led to accomplish. It has been and is a spiritual work, a veritable Spiritual Institution, affording a channel for the ultimation of spiritual plans and ideas essential to the onward march of a successful movement of our movement. The pioneer is always in the minority amongst men, as indeed he is with spirits on the lower planes. It is the more developed and far-seeing ones in the higher spheres that inspire all pioneer works, hence it is that the pioneer work of our movement is now being done, has performed acts which are certain to be opposed at the time they are being done. Our work is therefore a work of conflict, unless it becomes a time-serving, self-seeking sinecure, and then it would no longer be the fitting labor of a 'Spiritual Institution.'

"We ask our friends not to be disengaged when they hear unkind and false words respecting us and our work. Those who occupy the position we helped them to attain, four, seven or ten years ago, are no longer in it, and are not likely to be again. But we are in sympathy with them, for we include all, and yet are no particular person's apologist. The lower the sphere, the more tenaciously conservative and tyrannical it is, clinging to one idea or method of working. We, on the other hand, are more pliable, more flexible, and at the same time are impelled with the necessity of fresh inspirations. This disturbs those who have fossilized around one idea or plan, for having set themselves down in comfort, behold a ray of brighter light comes and ready to share their beatitudes."

"Our spirits are the antagonists of a higher spiritual work. Like the bats and owls, they do not like too much light; they do not appreciate a glaring sun and a lively stirring up; they are anxious that the agency should be given to them which would benefit them, as their highest sense of good is present comfort. No wonder, then, that even mediums, our brothers in work, should not at all times be influenced in our behalf, and that avowed Spiritualists should be the most energetic critics of the work we are engaged in ourselves."

"There is a time—there is a meridian, when every spiritual worker stands alone in his labor and agony—when he treads the wine press in solitude. He is denied by his brethren, he is forsaken of man, he is cast out of the object of his desire. Those who stand afar off in lower spheres of spiritual development, rejoice at what they consider to be the fall of a hated antagonist, others hide away in fear, and in more active form, others divide the work of the world among themselves."

"They are not wise; they realize not the truth that they must at some time in their lives pass through a strict probation, and that they must wait for the full light. The broad way is more agreeable to them than the straight gate; and till it leads them to the folly of their guest they must of necessity walk their narrow way."

"They are the sly, subtle, crafty, and deprecate, are of the Adversary, who delights in manufacturing hate and doing evil. Good brothers! be influenced no longer by demons who make tools of you to stigmatise, censure and detract. The good angels indeed see our faults, but they do not see the effects of our sins, which do not amplify them by erroneous reproach. Save yourselves from these wicked influences by giving your kind sympathy to him who labors and suffers and is reviled and neglected. He is everywhere, you need not look far for him—almost every visible object in the world contains an example of his more likely here."

"Evil is contending against good everywhere. So it is in Spiritualism. The Spiritual Institution, its organ, and its work are the most powerful agency in our Cause, and to detract from its merits is the shortest road to inflict an injury on the onward progress of our work."

"You have here some criterion whereby to judge of the spiritual merits of those who make their voices heard—often behind backs—in our Movement."

We have read and reread the above article in the vain hope that we would be able to find some clue to the enigmatical utterances of which it is composed. We are sorry, therefore, to be compelled to trouble our brother of the *Medium and Daybreak* with a very few questions, which seem necessary to elicit any intelligible information in relation to the subject of his article.

What is the "Spiritual Institution"? Who are its responsible officers? Who are the "Correspondents continually reporting" the opposition of Spiritualists to this "Spiritual Institution" and its "responsible officers"? What is the nature of the responsibility of that officer? Why has Bro. Burns no answer to make to the charges of those opposing Spiritualists? What charges are they that he declines to answer? Who are the Spiritualists who, according to spirit "James Nolan," are now moving forward into the more perfect day?" Who are the "shadows of the night" who express their indignation at parting with our company?" Who does "our company comprise? Is, or is not, the "responsible officer" of the "Spiritual Institution" a dead man? May we not reasonably infer so, in view of Bro. B.'s very positive assertion that "No living man is responsible for the existence of the Spiritual Institution, or what it may be led to accomplish?" May we not reasonably infer that the "Spiritual Institution" is about as dead as the non-living man who is its "responsible officer?" In what sense is the "Spiritual Institution" a veritable spiritual work, that does not apply equally to all other work of spirits to enlighten mortals as to the nature of the spirit life? How is that "Spiritual Institution" any more essential as "a channel for the ultimation of spiritual plans and ideas essential," &c., than any other channels for the ultimation of spiritual plans and ideas? What is "our Movement?" How does the "Spiritual Institution" relate to "our Movement?" Who are the pioneers that are inspired by the developed and far-seeing ones in the higher spheres? Who are these exalted ones? What is "our work" which is the "fitting labor of the Spiritual Institution?" Who are we? If mortals, who? If spirits, who? Who have moved ahead? Who have remained behind? Who have said "unkind and false words respecting us?" Who did "we help four, seven, or ten years ago?" Who have "fossilized around one idea?" What is "one idea?" Who is "pressed with the necessity of new inspirations?" What "new inspirations" are necessary? What agency

is it that annoys many spirits? Who are "those who slander and revile and deprecate" and who are "of the Adversary?" What "good brothers" are now "influenced by demons to censure, stigmatize and detract?" What is it that makes the "Spiritual Institution, its organ, and its work the most powerful agency in our cause?" When these or some of these very few pertinent questions are answered by our brother of the *Medium and Daybreak*, we shall perhaps be able to guess what all that cabalistic indirection means—not before.

We must confess that we have grown somewhat curious to know how much further nonsensical ingenuity can devise, whether in spirit life or on earth, to keep mankind divided as to what constitutes the true position of man in the universe of God. Modern Spiritualism seems to promise the last best hope of the ultimate attainment of universal perfection and happiness, but because it is the last and best, like the beacon light, it attracts to it the swarming gnats and moths of the night of ignorance, selfishness and pride.

Modern Spiritualism has had to endure the flustering and impotent assaults of that great "Death's Head Moth, Harmonial Philosophy—it has had to endure the delusive and too soon forgotten vagaries of the T. L. Harris attempt to beat out the light of truth—it has had to endure the delusion which led the venerable John M. Spear such a fearful pilgrimage—it has had to endure the odium of the Woodhull delusion—it has had to endure the consequences of the fatal deception that was practiced upon Robert Dale Owen by the Christian enemies of Spiritualism—it has had to endure the attempt of Madam Blavatsky, Col. Olcott and Mrs. Hardings Brittan, to subordinate it to Magic and Occultism—it has had to endure the ethical venture of Hudson Tuttle—it has had to endure the Diakos nonsense of Mr. Davis—it has had to endure the Ancient Band delusion of Mr. Winchester—it has had to endure the intrigues of the Jesuitical power in all their ramifications for the past thirty-two years—it has had to endure the treachery of the conductor of the *Religious-Philosophical Journal*—and it is now about to endure in America the attempt of Professor Buchanan to Christianize it, and in Europe the antics of the non-living "responsible officer" of the "Spiritual Institution" to swallow it up and make an end of it. If, while attempting to swallow up everything distasteful to it, this Institution would swallow up its responsible officer, our disturbed nerves would recover their equilibrium.

What Next?

We are induced to make that inquiry in view of the leading editorial in the last number of the *R. P. Journal*. Under the heading "The Message Department," Col. Bundy without stating any immediate cause for his action, goes very far out of his way to assail the course of the editor of the *Banner of Light*, in devoting a portion of its columns to the publication of spirit messages which have been given at the public circles, provided for that especial purpose by the liberality of the proprietors and publishers of that representative Spiritual journal.

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"There is a time—there is a meridian, when every spiritual worker stands alone in his labor and agony—when he treads the wine press in solitude. He is denied by his brethren, he is forsaken of man, he is cast out of the object of his desire. Those who stand afar off in lower spheres of spiritual development, rejoice at what they consider to be the fall of a hated antagonist, others hide away in fear, and in more active form, others divide the work of the world among themselves."

"They are not wise; they realize not the truth that they must at some time in their lives pass through a strict probation, and that they must wait for the full light. The broad way is more agreeable to them than the straight gate; and till it leads them to the folly of their guest they must of necessity walk their narrow way."

"They are the sly, subtle, crafty, and deprecate, are of the Adversary, who delights in manufacturing hate and doing evil. Good brothers! be influenced no longer by demons who make tools of you to stigmatise, censure and detract. The good angels indeed see our faults, but they do not see the effects of our sins, which do not amplify them by erroneous reproach. Save yourselves from these wicked influences by giving your kind sympathy to him who labors and suffers and is reviled and neglected. He is everywhere, you need not look far for him—almost every visible object in the world contains an example of his more likely here."

"Evil is contending against good everywhere. So it is in Spiritualism. The Spiritual Institution, its organ, and its work are the most powerful agency in our Cause, and to detract from its merits is the shortest road to inflict an injury on the onward progress of our work."

"You have here some criterion whereby to judge of the spiritual merits of those who make their voices heard—often behind backs—in our Movement."

We have read and reread the above article in the vain hope that we would be able to find some clue to the enigmatical utterances of which it is composed. We are sorry, therefore, to be compelled to trouble our brother of the *Medium and Daybreak* with a very few questions, which seem necessary to elicit any intelligible information in relation to the subject of his article.

What is the "Spiritual Institution"? Who are its responsible officers? Who are the "Correspondents continually reporting" the opposition of Spiritualists to this "Spiritual Institution" and its "responsible officers"? What is the nature of the responsibility of that officer? Why has Bro. Burns no answer to make to the charges of those opposing Spiritualists?

What are the Spiritualists who, according to spirit "James Nolan," are now moving forward into the more perfect day?" Who are the "shadows of the night" who express their indignation at parting with our company?" Who does "our company comprise? Is, or is not, the "responsible officer" of the "Spiritual Institution" a dead man? May we not reasonably infer so, in view of Bro. B.'s very positive assertion that "No living man is responsible for the existence of the Spiritual Institution, or what it may be led to accomplish?" May we not reasonably infer that the "Spiritual Institution" is about as dead as the non-living man who is its "responsible officer?" In what sense is the "Spiritual Institution" a veritable spiritual work, that does not apply equally to all other work of spirits to enlighten mortals as to the nature of the spirit life? How is that "Spiritual Institution" any more essential as "a channel for the ultimation of spiritual plans and ideas essential," &c., than any other channels for the ultimation of spiritual plans and ideas? What is "our Movement?" How does the "Spiritual Institution" relate to "our Movement?" Who are the pioneers that are inspired by the developed and far-seeing ones in the higher spheres? Who are these exalted ones? What is "our work" which is the "fitting labor of the Spiritual Institution?" Who are we? If mortals, who? If spirits, who? Who have moved ahead? Who have remained behind? Who have said "unkind and false words respecting us?" Who did "we help four, seven, or ten years ago?" Who have "fossilized around one idea?" What is "one idea?" Who is "pressed with the necessity of new inspirations?" What "new inspirations" are necessary? What agency

is it that annoys many spirits? Who are "those who slander and revile and deprecate" and who are "of the Adversary?" What "good brothers" are now "influenced by demons to censure, stigmatize and detract?" What is it that makes the "Spiritual Institution, its organ, and its work the most powerful agency in our cause?" When these or some of these very few pertinent questions are answered by our brother of the *Medium and Daybreak*, we shall perhaps be able to guess what all that cabalistic indirection means—not before.

Here we have a fair specimen of the kind of support which the *R. P. Journal* has been giving to the cause of Spiritualism, since Col. Bundy has been its editor. It is fully equal to the best efforts of Doctors Carpenter, Beard, Hammond, and other charlatans in science, to help to wreck the Spiritual movement. It will have about as much weight, in that direction, as the dishonest evasions and false assumptions of his fellow charlatans. In nothing is charlatanism more out of place than in matters relating to the phenomena of Spiritualism, and in no other field for its operation is it more provokingly amusing.

Here we have Col. Bundy admitting that Mrs. Conant, Mrs. Rudd and Mrs. Danskin, while sitting for the messages of spirits, which he seeks to discredit, were entranced; and yet he is guilty of the inconsistency of attributing to them intentional or unintentional deception. His assumptions are not only inconsistent, but most insulting and groundless, and such only as would emanate from a mind, the moral obliquity of which causes it to regard the minds of others to be as defective as itself.

If the three mediums whom Col. Bundy seeks to discredit and make appear dishonest were not, or are not honest, reliable and trustworthy, then

spiritists; those who seek to oppose and impede this are the enemies of Spiritualism. Here, then, we have an infallible test by which the enemies of Spiritualism, or anti-Spiritualists, may be distinguished from the sincere and faithful friends of Modern Spiritualism or Spiritualists.

In order to exemplify the soundness of this test, let us apply it and see how it operates. No one will for a moment question that sectarian Christians, whether Catholic or Protestant, are, as a class or classes, the bitter enemies of the Spiritual Movement. They, one and all, profess to believe the truth which the phenomena of Modern Spiritualism have made manifest, and yet they stop at no moral enormity to prevent the propagation of these truths. Notably is this the case with the ecclesiastical representatives of the Roman Catholic Church. As a body, the Roman Catholic priesthood are fully aware of the absolute truth which the Modern Spiritual movement was instituted by the spirit-world to propagate. For tens of centuries that priesthood has been engaged in devising and carrying out methods to keep the knowledge of these truths from the people over whom they sought to dominate, in order to use them to gratify their lust for power, wealth, and luxury. These enemies of mankind were the first to comprehend the mighty import of those Spiritual truths, and hence they sought to monopolize the advantages which the exclusive knowledge of those truths would secure to them. This knowledge they derived from the experiences of the priestly classes of the Asiatic peoples, who were equally interested with themselves in monopolizing knowledge, in order to increase their prestige and influence with the more ignorant masses. These Catholic priests, as they passed to spirit-life, carried with them their natural penchant for priestly domination, and knowing the value of a perfect combination of forces and influences, they set about organizing a movement to perpetuate their control over the human mind. This was, in all probability, the first formidable combination that was ever formed in the spirit-world to control the movements and operations of mankind upon the earth. For fully fifteen centuries that combination of Roman Catholic spirits has been operating to keep mankind in ignorance of truths which it most concerned them to know. For more than a thousand years they had been carrying on their hateful schemes of self-aggrandizement, and in such a way as to bring about that state of Roman Catholic ecclesiasticism that drove Martin Luther into open rebellion against them.

Had Col. Bundy been the sincere, fair minded Friend of Spiritualism which he dishonestly pretends to be, he would have inferred that all the communications which were given through Mrs. Conant, Mrs. Rudd and Mrs. Danskin were as genuine spirit messages as were the five per cent of them which he dare not deny were genuine. At all events there is not a particle of evidence to show that any one of those messages, whether true or untrue, was not what it purported to be—a spirit message.

It will take something more than the dishonesties and insinuations of Col. Bundy, to cast a shadow on the good name and fame of those three distinguished mediums. Col. Bundy is the first Spiritualist who has had the assurance to publicly question their claims to confidence as mediums and individuals.

Why has he done so? Can there be any other reason for his unwarranted conduct except that he hoped thereby to curry favor with the enemies of Spiritualism. Let us see what light he has inadvertently cast upon that point. He says:

"In spite of the warnings from the most experienced students of Spiritualism" (why not have told us who those students were?) "the tendency has been to accept with too ready a credulity the declaration of spirits or their medial representatives. One reason of this has been that the *spiritual press*" (who or what constitutes the *spiritual press*?) "has not been so bold and outspoken on the subject of questionable phenomena as it ought to have been. It has itself been too much under the control of some medial authority, professing to give mandates or advice direct from the spirit world." (Has the *R. P. Journal* been run under such "mandates" or advice? If yes, then the editor of the *Journal* has been guilty of a folly which we have escaped. If it has been run in that manner, then, by the admission of its editor the *Journal* is not of the *spiritual press*. The latter is a fact that we have over and over again demonstrated, but hardly expected Col. Bundy to so clearly admit.) "Had there been more of that 'skeptical criticism' with which we have been charged, the outlook at this time might have been clearer and fairer to the rationalistic investigator." ("Jesus so—Jesus so," Col. Bundy. No doubt of it whatever. But who is that "rationalistic investigator" in whose behalf you have been laboring? The milk in the cocoonant that you have been striving to crack so awkwardly that you have badly hurt yourself, lies right there. You have been so intent on making "the outlook clearer and fairer to the rationalistic investigator" that you have had no time or inclination to do anything towards making "the outlook clearer and fairer to the rationalistic investigator," and that you have had no time or inclination to do anything towards making "the outlook clearer and fairer to the rationalistic investigator" in whose behalf you have been laboring? 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MIND AND MATTER.

Spirit Communications.

Under this head each number of *MIND AND MATTER* will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritualists. In other words, the editor of *MIND AND MATTER* will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not possess.

Communications received through the mediumship of Alfred James, Aug 26, M. S., 32, and taken down by the editor of *MIND AND MATTER*.

GOOD AFTERNOON, SIR:—As a man's business in the mortal life frequently demands more of his attention than his private affairs, however much he may be inclined to them, so these communications from spirits will be directed to a general character than to be confined to a few personalities.

It is now some few years, since I passed to the spirit life. Here in the after life, in certain surroundings, there are as many turmoils, discontents and excitements as on the earth—brought about by bad passions imposed upon the spirit while in its mortal form.

Spiritualism is preparing, instructing, and enabling mankind to pass into the other life far better prepared, because like a traveler visiting a far and strange country, who has been informed concerning the experiences of preceding travellers, they go there better prepared than if they had no knowledge of the way before them.

We have three classes of Spiritualists at the head of the Spiritualistic movement. First—You have the radical reformers ready to cut loose from all creeds and dying superstitions. Second—You have those who run hither and thither, to-day they are convinced and are thorough believers, and to-morrow they are as sceptical as ever. Third—You have no stamina in themselves and can never become fixedly convinced of the truth of anything and are especially guarded and careful concerning their popularity. The third class are your scientific, skeptical and carpenter kind. No matter how perfect may be the development of the phenomena, they are easily discredited because that development is not more perfect.

It is not necessary for me to find fault with these three classes, because the one class is a wanderer on the face of the earth—in almost every clime and among every people. I had just sufficient money to follow this propensity out; but all the time I have been here I have not been able to amount to much. My travels were merely to gratify and satisfy my physical senses—to sport away the time by change, with a dreamy, listless languor, and I find that this same thing pursues me in the spirit life. As one of your poets says,—"I am impelled by steps unceasing to pursue Some fleeting good, which mocks me with its view."

That expresses my condition in spirit life more clearly than I could give it to you. I will say, I wander in a circle, and it is becoming fearfully monotonous to me. Sir, can you tell me how to break through this circle? I lived in Harlem, N. Y.

There are numerous other points that I might dwell upon to set men to thinking, but as there are others here who are anxious to speak, I will not trespass upon their time.

You may sign me, ORVIS S. FERRY, (late U. S. Senator,) Norwalk, Conn.

GOOD AFTERNOON:—It is strange that I should make use of this method of conveying my thoughts to others. In the spirit-life I am moderately happy. Earth attractions are somewhat strong with me. I did not quite finish what I wished to do before I went to the after-life. When my friends see my name, they will know not whether the spirit that comes from me is I. But I thought it my duty to make the effort to communicate and show that I still live.

"There is in spirit life almost everything that you behold in the mortal form; and you can adapt yourself to those surroundings which are most pleasant to you. I have my own will. At present this is the one that I find it is best to be, though I could have stayed here longer.

"But that is gone now, and why? Because I then understood but little of the philosophy of the after-life. We here all was uncertainty, all is now certain and definitely understood. In fact under the tuition of those I loved, who preceded me to the spirit-life, are now taught the full value and beauty of this spirit-life. I send this message across the bridge of death. Let none fear. No matter if they have committed errors in the mortal life, they can and will be allowed to redeem themselves in the next life. That is all I can now say.

J. A. DUNNING, Brownville, Me.

GOOD AFTERNOON, SIR:—I knew something about these modern spiritual phenomena before I passed over, but still was very actively engaged in advancing my material interests. I have given you little addition to the spiritual side of this life. But the moment called death cannot be stopped when once it begins. No matter how much you may desire to live; no matter how many loves and joys you have to hold you there, they must all be yielded when death calls. There is a horror about dying. Why? Because the mind of man, looking out over the infinite universe around him, is struck with awe at its own insignificance. But for the consolation of mortals I will make this statement: nothing contained in this or any other universe can ever be lost. There is an eternal law that will compensate for all suffering and pain, and if you are here to fulfil your mission here, you will live a brighter, nobler and higher life in the after-life.

I was comparatively speaking, a young man—about thirty-eight years of age.

FRANK G. SNOW, South Boston, Mass.

GOOD AFTERNOON, FRIEND ROBERTS:—I am glad to see the work that you are doing. I know your road, though your path is thorny, but it fears that it may be stopped for a time, but it will eventually conquer.

"The thoughts that I wish to submit this afternoon are the following: Reason is the light of men. Whosoever despiseth reason, despiseth the God within himself, for reason is the God-power in man. Reason is the lamp that guides the soul and makes all clear. With reason you will unlock the secrets of the past and explore those of the future. Reason will make all men gods, for with it they will analyse and fathom the phenomena of nature.

"Strive to obtain those conditions, through nature's laws that will make mankind happy and contented, and to prevent those conditions that are due to man's haplessness. Men, you may say, 'We cannot trust to reason always. It frequently errs.' Reason never errs. (A strange declaration, you will say.) If reason ever appears to fail as a truthful guide, it is because of a lack of knowledge and experience, which can alone enable reason to perform its part in the attainment of correct judgment.

"Reason, in the future, as I have before said, will develop in you such resources—such a profound understanding of the laws of the universe while yet in the earthly life, as would require long periods of time in the spirit-life. The principal thing is to mankind to attain to, because in the spirit life, being comparatively ignorant of what is attainable in the spirit state, the disposition is, generally, to remain too long in one condition under the imagination that they are truly happy. Hence the retardation of their development in reasoning power.

"But, in the earthly life, to gain the knowledge for accepting and comprehending them to reason in order that he may be left behind in the career of progress. The car of progress would otherwise be, to the spirit, a car of Juggernaut that would roll over and crush them if they did not keep pace with it.

In conclusion I would say, that Spiritualism, to-day, is being stabbed and injured by foul traitors and household—in its own camp and among traitors and spymen, who are seeking to stop its progress in every way they can. To these Judases I would say this, keep on and you will soon find the rope with which you will be glad to hang yourselves.

Thank you, friend Roberts.

SELDON J. FINN.

The following communications were received through Mr. James, May 5, M. S., 32.

"HOW POST THOU DO, M. S.—I am glad to see that you are thyself well. There must live and learn. Thee must know that I do not come here to preach any particular religion. I believe in the spirit life as well as in the mortal life. I believe it is the duty of all not to trespass upon the rights of their neighbors. I do not know what to say about the life beyond, because we do not find it different from this life here. We shake hands and call each other friends and live our calm quiet lives the same as we did here. I will say before I go that my name was Amos Comly of Somerton, Bucks county, Penna.

To tell thee why I am here would be difficult, for reasons which I can't tell. I was simply a wish to demonstrate to thee that I live. It is about eight years since I passed away. The happiness I enjoy is sufficient for me at present. They tell me a man must be dissatisfied before he can rise. I was well known by friends at Somerton. I think they will recognize this communication as coming from me.

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"There is in spirit life almost everything that you behold in the mortal form; and you can adapt yourself to those surroundings which are most pleasant to you. I have my own will. At present this is the one that I find it is best to be, though I could have stayed here longer.

"But that is gone now, and why? Because I then understood but little of the philosophy of the after-life. We here all was uncertainty, all is now certain and definitely understood. In fact under the tuition of those I loved, who preceded me to the spirit-life, are now taught the full value and beauty of this spirit-life. I send this message across the bridge of death. Let none fear. No matter if they have committed errors in the mortal life, they can and will be allowed to redeem themselves in the next life. That is all I can now say.

J. A. DUNNING, Brownville, Me.

[Wild Cat said this spirit seemed to have died of apoplexy.]

GOOD AFTERNOON, SIR:—I was an old man, long past what they call the allotted time of man. All that I had enjoyed in this long life had ceased to exist before my spirit was freed from its mortal body, but still I was prepared for this mortal life, though I did not know it. I did not admit the fact, that I had a good life enough for me and I could have stayed here longer.

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GOOD AFTERNOON, SIR:—I was an old man, long past what they call the allotted time of man. All that I had enjoyed in this long life had ceased to exist before my spirit was freed from its mortal body, but still I was prepared for this mortal life, though I did not know it. I did not admit the fact, that I had a good life enough for me and I could have stayed here longer.

"But that is gone now, and why? Because I then understood but little of the philosophy of the after-life. We here all was uncertainty, all is now certain and definitely understood. In fact under the tuition of those I loved, who preceded me to the spirit-life, are now taught the full value and beauty of this spirit-life. I send this message across the bridge of death. Let none fear. No matter if they have committed errors in the mortal life, they can and will be allowed to redeem themselves in the next life. That is all I can now say.

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Original Poetry.

RAILROADS.

By T. P. NORTON.

The world is full of railroads;
With stations here and there,
And various species of transit
According to the fare,
The road through life is crooked;
It lengthens and it tapers,
Yet those who like a ticket
Go through but now and then,
The road to Wealth is crowded,
And always are carried over;
But they are discontented,
And always wish for more.
The Drunkard's line is dangerous,
And signalized at each turn;
But thousands crowding headlong
No danger can discern.
The roads to Ruin, many,
And very few turn back;
For Death's at every turn-out,
To switch them off the track.
The cars of Pride and Folly
Run on the self-same line;
Which intersects with Ruin
Adown the same incline.
Hope's Palace cars fly glittering
Above the common way,
As Time allows no stopping,
The brakes cause no delay.
The roadway is delightful,
Along the mountain range,
Some never find the station,
And think it wondrous strange.
Bright Honor's path is deserted;
Weeds hide the narrow track;
Temptation at the crossings
Have kept the travellers back.
The roads to Heaven are numerous,
With agents everywhere;
Each one would claim monopoly,
And pocket all the fare.
The road of life is short;
So many a child of doubt,
But if you firmly keep your seat,
Tis sure to bring you out.
It may not be pleasant,
The roads are not so fast;
But all will reach the depot,
And find their homes at last.

We Should Prize What Is Ours To-Day.

By JULIA H. JOHNSON.

O, why should the beautiful pearls of to-day,
Be carelessly thrown from our keeping away,
For myths in the distance of which we know not,
And which though attained are quickly forgot.
And why so indifferently count the rich gold,
Which worthily won in our grasp we now hold;
Why not fondly cherish the gains of to-day,
Which alone can illumine the dark hidden way?
Step by step as we go, the increase will be,
And soul more and more from enthrallment set free,
The flower o'er fairer—the stars brighter shine,
And affection's young tendrils the heart closer twine.
Ah! so may we gather and garner with care,
Each dew-drop and blossom which falls to our share,
Safest on the manna which ripens to-day,
That gladness may crown every step of the way.

VOTING NOT REPRESENTATION.

A DEMAND FOR DEFINITE DEMOCRACY AND POLITICAL EVOLUTION.

By ALFRED CRIDGE.

ARTICLE NO. III.

In my preceding articles the subject has been considered on its general merits, apart from its bearing on any special views I might have. To require either legislation or the revision of our political system, MIND AND MATTER may therefore naturally ask, "What has the subject to do with Spiritualism, and why should it be introduced in a publication designed to elucidate Spiritualism?" The reply is, that Spiritualism, in common with all forms of advanced thought, particularly social and industrial, has been politically attacked and needs to be politically defended. To explain its political relations it is necessary to go back one generation.

From its birth in 1848, and even in what may be called its fetal condition, I have watched its progress with an intense interest as embodying the hope of humanity. At this early period, with many of its early advocates, I believed that its advancement would be so rapid that within one generation the creeds of the churches would only be resisted or professed by a few, and, while the honest and willing preachers of all churches would be joyfully half that which made a demonstrative certainty of all that the purest and best minds, in the churches and out, had ever hoped for, faith being replaced by knowledge and doubt by certainty. Wm. Denton gave attention to this general expectation in one line of a poem:

"But your churches! they are ours!"

The era has passed; thirty-one anniversaries have been celebrated; and the churches are still being built for the same creeds, kept in the background, it is true, in general, but still retained in many localities openly preached in "days of yore."

Leaving out political and financial factors, these expectations were reasonable and would have been in the main realized. But for the bearings of political and the financial interests which control political mechanisms (and must, under the present political system, continue to do so), the present Protestant church, in its efforts to all, would have been spiritual organizations retaining their old and present doctrines by spiritual and humanitarian views narrowly graded. I know it is said that Spiritualism in one generation has made more progress than Christianity in ten, but increased postal and travel facilities partially account for its more rapid dissemination.

The methods by which present political mechanisms repress the growth not only of Spiritualism, but of all forms of advanced thought or humanitarian organization, are well known. 1. By direct legislation and administration. 2d. By legislation and so operating as to cut off the supplies necessary for the dissemination of our views, or by starving us out. 3d. By general effect on conduct and character, indisposing for independent thought and encouraging cowards and subversives as elements of character.

DIRECT LEGISLATION.

From the early days of Spiritualism a main element in its dissemination was the effectiveness of its "healing medium" as contrasted with "regular" infirmity. This was cut off in several states. California, however, the dissemination of these laws is doubtful, and in this State has never been tested because of the poverty of the victims. Court, composed mainly of Orthodox judges, however, rarely decide against monopolies, spiritual or temporal, as evinced by the Dred Scott decision, and upon this ground. But when Spiritualists represented fully two per cent in the legislatures, no such laws could be enacted.

Another legislative method of "freezing out" Spiritualism is the exemption of church property from taxation, whereby religionists keep up their institutions at the virtual expense of all persons generally, more than half of whom have no desire to aid the churches, and would indignantly denounce a direct tax for that purpose, no more onerous than the present indirect one. Spiritualists pay rent for their halls, while the tax is not only included, with the churches, in neither rent nor tax though far better able, because rich men who have become such by tax shirking and legislative favoritism will pay to support a religion which promises the immunity for their crimes, and makes people submissive to being robbed by the state, and which is a religion of Justice such as Spiritualists advocate.

In many States, however, church property is taxed, but the same shirking plan that rich people often evade it, the church property is assessed at a small fraction of its value. This was done to my knowledge in Washington and San Francisco, and probably is yet wherever church property is taxable by law.

Again, public money is paid for chaplains in the army, navy, Congress, legislatures, prisons, etc., not for any practical good thus accomplished, but to give prestige and support to a class of dealers who hold out the prospect of lucrative legal offices to those who will receive "the mark of the beast on their foreheads." By these methods the money of free thinkers and Spiritualists is stolen under color of law, to build up beliefs they regard as false and degrading. The Indian service is but a slight example of this. The government avowedly nominates the nominees of the churches in accordance with the system introduced by one Methodist President and continued by another. To these Sunday-school protégés, usually incompetent and often dishonest, may be attributed largely increased expenses of the state. Much the same is true of the Indian service, which was in the spirit-world. The top must be as the nature of the root, and it is well-known fact that the Catholic Church aims at universal power. Its Pope is the Vicar of Christ upon earth. It claims the power to bind and to loose. It calls itself the "Mother Church" heretics, and its Jesuitical position is "The end justifies the means."

Protestants are the degenerated children of this church. They occupy a sort of half-way house, and many of them are looking back with longing eyes. In all the advance steps

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It is clear to my mind that Coinstock is a medium for the invisible world, and for a class of spirits who, while here on earth, were priests. And it is further evident that the power may be the directing power that plans the destruction of those who dare to think outside the beaten track upon the question of sex relations is found in the spirit-world connected with the Catholic Church. Those who study the law of progress will find that, whenever a

WHO BACKS COMSTOCK?

FRIEND ROBERTS: "Will you allow me a word on the above question? I may present something somewhat different from those who have preceded me, if correct or not, the future must decide."

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"NEXT STEP."

It is to be taken, the efforts to clear the way are first

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"THE MONOPOLISTS."

there as to who shall control the new truth, to the

building up of their power in their representative

organizations of their earth.

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"OF THE PAST."

It is a well-known fact that the churches have op-

posed till they found that nature was too strong

for them to control.

And they have tried to claim the child as

theirs. I well remember when it was considered a

sin to have a temperance lecture given in the

church. The house of God was too sacred for such

secular subjects to be discussed therein.

So of the church question; and so it will be of the

over-worked, over-worried, smothered poor of to-day.

They did not live in unventilated garrets or stink-

ing hovels. Modern tramps and paupers are in no

condition to listen to any gospel but that of the

church; and still they are.

And the political systems that make both are the worst

and most effective opponents of Spiritualism, because

they destroy the conditions which make its mani-

festations possible. Bonds were issued, instead of

greenbacks, to enrich bankers and speculators,

Jews and Christians, and Jay Cooke connivants

in their sales, to enrich the English, French, and

German, and other European powers.

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